

STAR

MILLENNIAL



THE OFFICIAL PUBLICATION FOR THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN

About The Cover

THROUGH the M.I.A. organisation of the Church, some fine work has been done in contacting young people and interesting them in the Gospel, both in the stakes of Zion and in the mission fields throughout the world. Here in the British Isles, the M.I.A. organisation has kept an active programme of activities constantly in progress, and those who participate always enjoy good, clean, wholesome companionship and beneficial, uplifting entertainments. One of the highlights of this summer's programme was the Festival held in each district of the mission on July 22nd to commemorate Pioneer Day.

This month's cover shows Sister Eva Collard pointing out to Elder Jesse Udall (left) and Elder David Gledhill (right), members of the Mission M.I.A. Board, the plaques which are to be used in each district as an indication of the branch winning the most events each year. The events are divided between the athletic and cultural fields, and points are awarded according to the number of successful entrants in the various competitions. Included this year were the hundred yard dash, broad jump, high jump, three-legged race, horse shoe pitching, and many others in the athletic section, and the cultural arts were divided into four categories: poetry, story, essay, and music. The points gained in both fields are combined, and the winning branch in each district each year will not only have its name engraved on one of the small shields of the plaque but it will have possession of the plaque for the following year.

It is hoped that these festivals will remain annual events in years to come. They will make an excellent addition to the already marvellous programme of the M.I.A. In this organisation, the cry is "Mutual Improvement!" Whether that improvement comes to the body through participating in sports or to the mind through the "arts" makes no difference as long as young and old alike are benefiting from the activities.

Here is a growing organisation full of enthusiasm. There's a place in it for you.

The Latter-day Saints' MILLENNIAL STAR



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ARTICLES

The Minds of Men—by Dr. A. Ray Olpin - - - - -	226
Jehovah—God of Heaven and Earth —by Burton E. Tew, Jnr., and Frank Jacobsen	228
Message from the Mission Presidency - - - - -	230
Love Thy Neighbour—by Elder Jerry Duane Wells - - - - -	231
'Tis Sweet to Sing—by William Richards - - - - -	232
The Pearl of Great Price and How I Found It —by Aubrey J. Parker	234
A House?—Or A Home?—by Eva Collard - - - - -	236
Diamond Wedding—by Elder C. B. Sainsbury - - - - -	237
Children's Page—by Ida Mockli - - - - -	238
The Annual Christmas Poem and Story Contest - - - - -	239
EDITORIAL—The Good Old Days—by Martin C. Nalder - - - - -	240
World Church News - - - - -	242
British Mission - - - - -	243



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This article was prepared especially for the **MILLENNIAL STAR** by Dr. A. Ray Olpin, President of the University of Utah. Included in the article are highlights from the speech he made at the recent celebration of the University's centennial.

The Minds of Men

THE belief that man cannot be saved in ignorance has always been a basic tenet of the Church of Jesus Christ of Latter-day Saints. From its earliest days, the Church has encouraged its members to seek after truth and knowledge.

In the early days of the Church's struggle for existence in Kirtland, Ohio, the leaders deemed education so important that they began the School of the Prophets in the Kirtland Temple. Then when the Church moved to Nauvoo, these same men established there a University which flourished until the Saints were forced to flee westward. These schools for advanced learning were in addition to the usual elementary schools for children.

Less than three years after entering Salt Lake Valley, the Mormon Pioneers established the University of Deseret. The act incorporating the University was the second passed by the Territorial legislature, and the Board of Regents, after their first meeting on March 13th, 1850, marked off a rectangular area of 560 acres as the future site of the University campus.

Those farsighted founders had great plans for their new University. On October 1st, 1850, Elder Orson Spencer, the first chancellor, wrote in the **Millennial Star**:

"This institution is needed to meet the wants of thousands that annually emigrate to this Great Basin. The immigrants and outcasts of all nations will here find an asylum of safety and a nursery of arts and sciences available upon the cheapest terms. It is neither arrogant nor extravagant to say that this institution is forthright prepared to teach more living languages practically than any other people on the face of the earth. Whatever is valuable in

By DR. A. RAY OLPIN



Dr. A. Ray Olpin

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the laws and usages of nations or in their antiquities; whatever in the structure of diversified languages or in practical mechanism; whatever in the fabric of governments or in domestic sociality or in morals can be gleaned that is valuable, we venture to say unhesitating will be copiously poured into the lap of the institution. Graduates of colleges and students of law, medicine, and theology may here receive weekly lectures gratis. No person will be denied the benefits of the University for want of pecuniary means."

With President Brigham Young, whose own formal education was

limited to eleven days of classwork, higher education was almost an obsession. When the University of Utah was just beginning, he announced with exuberance the arrival from England of a shipment of goods that included "an excellent telescope, microscope, globes, chemical tests and mineralogical specimens, all of which are most valuable acquisitions in promoting scientific research" and that the books of the Utah library had "been unpacked in good order, great variety, and of a choice selection."

Now remember — these published statements were not made by professional educators living in erudite communities. They issued from Pioneers in a western frontier country. Handcarts carried not only their belongings but also their only news from a world far removed from them.

There can be only one explanation of this enthusiasm for higher education; namely, a conviction that it would lend security to both government and religion. Most of the early settlers were converts to Mormonism, and the saving graces of education constituted a basic tenet of the Mormon religion.

Historically speaking, 100 years is a relatively short interval of time. It seems much longer when we are living in that period or when it is characterised by many major events. The century just ended seems surprisingly long because so many momentous happenings occurred during that period of history.

At the time the University of Utah was founded the technological and industrial revolution was still a quarter of a century in the future. It is doubtful that anyone in 1850 guessed that the ten years of 1876-1886 would witness the birth of the telephone, the first successful arc lights, the first really commercial dynamo electric machinery, the first practical gas engine, the phonograph, the electric furnace, the incandescent lamp, electric traction, electric transformers for the use of alternating current machinery, electric storage batteries, synthetic indigo, alloy steel, steam turbines, gas engine

propelled road vehicles, nitrogen fixation and the introduction of rare earth gas mantles as a means of illumination.

That the world could change so rapidly in three quarters of a century is a tribute to both the power of science, which underlies these developments, and man's ability to apply science. The inventions mentioned above could well be labelled by-products of higher education. At the same time, by their very nature, many of them were destined to revolutionise teaching methods and social relationships in the civilised world. They could not help but exert a greater influence on education than any developments of previous history. For, were not distance and time now virtually eliminated? People could be brought together, though scattered in all parts of the world, in personal converse as though sitting across the table from one another.

But, valuable as was this new found ability to rapidly interchange ideas, it also posed for educators problems which have not yet been solved. For one thing, the intimate and exclusive relationships between teachers and pupils have been broken down. The teacher no sooner relaxes his or her influences on the student at the end of the school day than someone takes over for the rest of the waking hours. The privacy of the home is invaded to the point that even the parents' influence on their children is weakened.

Now, in 1950, we find that the days are so full and life is so busy that man can find little time for meditation, concentration and supplication. We find we no longer have days and nights; we merely have longer days. At the flip of a switch any room in our house takes on the brilliance of noon-day. Street lights in the cities and headlights on automobiles provide complete and safe means of moving about out-of-doors at night. Hard-surfaced highways instead of muddy roads make it possible for us to chase around in every direction at dangerous speeds, riding comfortably on pneumatic tyres in heated vehicles. On nearly every corner we find cinema houses or some

—continued on page 254

Jehovah—

God of Heaven and Earth

"And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the sayings which he spake unto them." (Luke 2: 49-50)

UNDERSTAND, how could they? Could the Creator of heaven and earth be so personified in a half-grown boy? Could the hills outside the walls of Jerusalem, the excellency of Carmel and Sharon, the cedars of Lebanon, the ships of Tarshish, and the gold of Ophir be subject to such an One? Indeed a shew of wisdom! Yet this Jesus was no ordinary boy. Simeon had truthfully told Mary, "Yea, a sword shall pierce through thy own soul also." (1) This event occurred before she fully saw the truth revealed. For Jesus was indeed to be about His Father's business.

The **Business Interests** involved here are beyond human understanding, and they demand the skill, power, and intelligence of a most capable executive. **Initial Capital** required for the purchase of the earth's salvation was the life of a **God**. The future of the business of heaven and earth — the success or failure of this venture—hung heavily on the shoulders of Christ. It is necessary that His executive ability, therefore, have been proved. He must have shown Himself through the experience of the **past** equal to the responsibility ahead. He entered humbly on one of the great, last, finishing and crowning phases of this mortal earth and its starry heavens. This Godly task was not easy.

Some years later, having received of His Father's love, power, and authority, Christ prays: "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (2) The glory which was Christ's, and also further power and authority were now needed for the completion of His work, and were to be supplied by God the Father who loved Him "before

By BURTON E. TEW, Jr.
and FRANK JACOBSEN

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the foundation of the world." (3) Confirmation of divine favour had been given a short time before when a great voice thundered, "I have both glorified it (thy name) and will glorify it again." (4) Jesus, who shared the Father's full love and glory before the foundations of the world were laid, now no longer lacked promise of God's renewal of power.

The account of the appearance of the glorified Christ to His apostles shows the **God of Power** which was characteristic of the **pre-existent** Christ in some of the earlier phases of the **business** of heaven and earth. On one of the mountains of Galilee the Sacred Jehovah of the Old Testament later spoke boldly, "All power is given unto me in heaven and in earth." (5) The Father's promise had been fulfilled and Jehovah was soon to take His place "on the right hand of power," to await the time when the heavens, the earth and its inhabitants would be perfected and purified by fire. (6) When that work is completed, He will deliver the Kingdom to God, His Father. (7)

We see that Christ is the executive, the medium through which the Father's will (or word) is put into operation, and even when His kingdom is perfected—when His Father's business is complete—Christ Himself will still be subject to God, that the Father may always be "all in all." Because He is responsible for the business of earth and the heavens, Christ "must reign till he hath put all enemies under his feet." (8) This kingly reign with the

power to subdue all enemies was ordained of the Father and did **not** begin with Christ's earthly ministry and mortal birth. John tells us that "In the beginning was the Word, and the Word was with God, and the Word was God." (9) In view of verse fourteen, obviously the **Word** is Christ. "And the Word was made flesh, and dwelt among us." The Godhood of Christ from the beginning is hereby established. John continues: "All things were made by him; and without him was not any thing made that was made." We here find the Son responsible for the executing of "all things." It is fitting, therefore, that He who executes the Father's word should be called "the Word." From the many recorded testimonies of Paul, the "all things" mentioned would seem to be the heavens and the earth. (10)

Paul also draws our attention to the fact that Christ "reigns" over all the inhabitants of the earth—under the Father. Since the foundation of the world was laid for the benefit of the inhabitants thereof, (11) Christ, the Saviour and organiser of the world, should reign as God over all the inhabitants in all ages. Paul speaks of the children of Israel at the time of Moses eating of the spiritual meat and drinking of that spiritual "rock that followed them; and that Rock was Christ." (12) This Rock formed the core of an exultant song of Moses. (13) Stephen speaks, in connection with this same Jesus, of the Jewish fathers before the days of David. (14) Paul mentions people in Mosaic times receiving the "reproach of Christ." (15) Christ Himself charac-



terised David as being "in spirit" when referring to Christ as Lord—David's God. (16) He speaks of Himself as "sending prophets, and wise men, and scribes" to the Jewish nation since the time of the "blood of righteous Abel." (17)

In the mellowness of pathos and long suffering, Jesus spoke the wisdom and sadness of centuries in these words: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (18) Now how often would Christ have gathered them while on earth? Only once, and He refused to be king when the Jews were willing. No, here we see more than the thirty-three years of the earthly Christ. Jehovah God—the God of Israel—once more looms large.

Inasmuch as Jehovah God commands our attention, it is both reasonable and proper to believe "the Word" to correspond with this Diety, so sacred to the ancient Jews.

The Word, or the Son of God, was seen in form and power by Nebuchadnezzar, a "king of kings" and recognised by the power of God. The king thereupon praised God and the "Angel" that delivered his servants. This same "Angel"—the pre-existent Christ—was spoken of by Father Jacob, by Abraham, by Moses, perhaps Joshua, and many others. The Word appeared unto

—continued on page 255

The Greatest Gift of All

WE are living in perilous times. Events are transpiring throughout the world, and especially in the Far East, which may disturb the partial state of peace which has existed since the close of World War II. Naturally we are hoping and praying that these national differences may soon be peaceably settled. If they should not be, however, then the horrors of war may be brought close to us again no matter where we live in the world.

This possibility causes us a great deal of concern. Some of us feel we could not face another ordeal like the one just finished.

The prophecies of our sacred scriptures concerning these times do not lessen our fears. Christ Himself when asked about the last days by His apostles said, "For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places." (Matt. 24: 7) Certainly these are not very comforting ideas, but He also says, "And ye shall hear of wars and rumour of wars: see that ye be not troubled: for all these things

must come to pass, but the end is not yet." (Matt. 24: 6)

The real object of this message is not to cause more worry but to prescribe a relief for it. The simplest and only remedy is **LIVE THE TEACHINGS OF THE GOSPEL**. Observe and practice every principle taught by the Saviour both in the meridian of time and in the present day through His servants, the prophets. Pray constantly that He will guide you in paths of righteousness, and teach your children to do likewise that they may also develop a knowledge and love for the Gospel.

Only this way will you be happy and again feel a security and confidence in the future. Your concerns will all melt away because of the knowledge you have, and it will give you peace of mind in this life and exaltation in the life to come.

No matter how dark the clouds may become, remember the promise of the Saviour: "And, if ye keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God." (D. and C. 14: 7)



LOVE THY NEIGHBOUR

By ELDER JERRY DUANE WELLS

“AND see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking.” (D. and C. 20: 54)

We are living in an age when far too many people think only of how much pleasure they can get out of life. They have little or no concern for their fellow beings. All their thoughts and actions are selfishly based on personal desires and whims. Many find a kind of shallow happiness in these pursuits, but they miss far more than they gain, and when a misunderstanding arises, the first thought of this type of person is one of retaliation or retribution.

As members of the Church of Jesus Christ of Latter-day Saints, it is our responsibility to ban this un-Christianlike attitude from our midst. The Spirit of Christ cannot abide in the presence of disunity. We must always work together in the spirit of love and devotion for each other. Our charity and love for our brothers and sisters in the Gospel as well as other neighbours with whom we come in contact should be second only to our love for our Creator. We cannot consider that we are living the Gospel otherwise, for “Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.” (1 Cor. 13: 1)

Satan's principal tools are tempered with hard feelings. It is impossible to imagine the Saviour doing an unkind thing, yet many of us who are supposedly following His example are not always careful about the things we say or do to our fellowmen. If we were to imagine ourselves on the receiving end of our uncharitable acts and our suspicious remarks, most of them would be eliminated. Would you say something harmful or harbour a malicious thought about Jesus? Yet He has said that “. . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” (Matt. 25: 40)

If you believe someone has wronged you, remember before striking back that there was some reason behind his word or action; perhaps that reason was based upon one of your own misrepresentations. You will only involve yourself more deeply by retaliating, but by forgiving him you can make him more conscious of his fault than by forcing him to defend it. Then if it should be that you in some measure are to blame for his actions, you'll have one thing less for which to be sorry.

There is much more to be gained through the forgiving attitude than otherwise, for if we stoop to revenge, we merely lower ourselves to the level of the offender. By overlooking an incident, we not only strengthen our own character, but by thus making him more keenly aware of his guilt, we are helping our neighbour to overcome his weakness.

Let us all be sure that nothing we say or do is meant to harm or hurt anyone else. When something happens to us or remarks are made about us, let us never feel a desire to “get even.”

Let us all strive to be our brother's keeper. Then the spirit of Love will rule our lives.

'Tis Sweet to Sing

By WILLIAM RICHARDS

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WHEN George Careless, was appointed Director of the Salt Lake Tabernacle Choir, President Brigham Young said to him, "I like soft music. I have heard the angels sing so sweetly."

"But," asked the musician, "would you like to be fed on honey all the time?"

"No, certainly not," answered the President.

"Some of our hymns," the professor continued, "require bold, vigorous treatment; others soft, sweet strains. As a musician, President Young, I think I can please you."

A solemn responsibility rests upon all who administer music in the Church, and particularly on those working in the Sunday School. They are dealing with precious children who have receptive minds and hearts. They have the opportunity of instilling in them a love for that which is worth while. The Sunday School chorister and organist play a large role in forming the tastes of these young people in things musical. Most of us have been influenced to some extent by the music we have sung and heard in Sunday School and the other church meetings. Here we learn the hymns that we shall sing the rest of our lives. Our musical tastes may never rise above the level of the music in Sunday School. How important it is, then, that we select the very best that is available in the music that is to be sung.

Good hymn singing is within the means of the humblest congregation.

"... in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;" (Eph. 5: 19)

for it is not, happily, a question of expense, but of well-directed intelligence, skill, and devotion to the cause. We should not look for over-refinement in congregational singing. The primary

purpose is not one of artistic effect but of **devotional uplift** through hearty cooperation on the part of the worshippers. We should strive not only for powerful vigorous singing, but for intelligent and emotionally earnest singing. Religious fervour is not limited to ecstasy; it may be intensely solemn. Yet it doesn't embrace sentimentality.

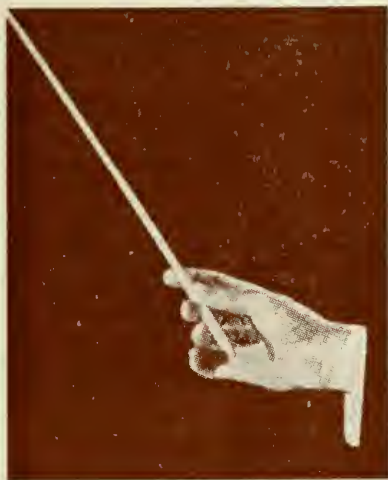
As to the choice of hymns, there is but one thing to do: use the very best hymns available and ample interest will be returned upon this investment. Prettiness is the last attribute of a good hymn tune. It may be graceful, attractive and ear-pleasing, but unless it has a certain undertone of earnestness and reverence, it will be inappropriate in a church service. It is a mistaken notion that good hymn tunes are more difficult to learn than poor ones. The good tunes are usually simpler than the poor ones.

It is most important that a suitable tempo is found for every hymn. The contribution of a hymn to a service may be entirely lost by an incongruous tempo. To sing too slowly and draggingly is to miss most of the physical value of congregational singing. There is little stimulus, inspiration or exhilaration in singing unduly slowly. Some factors determining tempo are: the character of the hymn, the size, musical capacity and character of the congregation, the nature of the occasion, and the size of the building. All should be carefully considered when the tempo is being decided upon.

In order to insure the successful directing of congregational music, the chorister and the organist must be of one and the same mind with regard to the hymn being sung. This is best accomplished by having a little rehearsal, either on Saturday or, at the latest, Sunday morning before service begins. This agreement between chorister and organist is indispensable. Nothing can take its place. What is more

ridiculous than a chorister and organist who manifest different ideas on tempo? More important, what are the reasons? The most probable reason is that they have not rehearsed together and therefore have no agreement as to the tempo of the hymn. Occasionally the chorister wants the hymn to go faster than the congregation feels it should, and the organist is in sympathy with the congregation and is led by it. The attitude of a whole congregation on the tempo of a hymn should not be ignored; the congregation is probably right.

It is not necessary to stress part-singing in congregational singing.



Where it is especially desirable, such as in the hymns "The Lord is my Shepherd" and "I Stand All Amazed," the musically minded people will quite naturally take care of the important melodic parts. But many other hymns have almost no melodic interest in the supporting parts; they are just harmonic fillers. No congregation should ever be drilled on these monotonous, insignificant parts. In the hymn "O Ye Mountains High" the tenor part rejoices in 62 B flats! The hymn, "We Thank Thee, O God, for a Prophet" is also a harmonised melody rather than a four-part hymn. In our congregational singing the men, in particular,

would find greater joy and would come much closer to the real purpose of hymn singing if they would just raise their voices and sing the melody, leaving the harmony to the organ. In

"For my soul delighteth in the song of the heart; yea the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." (D. and C. 25: 12)

some cases it may be advantageous to have the hymn played in a lower key.

Unless the hymn is a very long one (such as "The Spirit of God Like a Fire is Burning"), it should be played clear through before the congregation sings it. A hymn should be given out by the organ or piano at the same rate of speed in which it is intended to be sung, and in accordance with the general character of the text and music. The extremely soft introduction, characterised as the "I-hope-I-don't-intrude" method is most ineffective. While legato or smooth playing is correct for most organ playing, the important place of detached playing must not be overlooked. It is indispensable in establishing the tempo and character of the spirited and bold type of hymn.

If fine new hymns are not taught in the Sunday School, they simply will not be sung throughout the Church. It is sometimes difficult to teach that which is new, so some careful planning might be in order. It might be a good idea to schedule one new hymn for each Sunday. It could be introduced during the Song Practice and then sung again as the closing hymn. It might be arranged with the branch chorister to have it sung again in the evening service. We should always strive in both the music which we play and which we sing in Church to use that which is appropriate and elevating. If we will let our music, whether we sing, conduct, or play, be single to the glory of God, we will very likely acquit ourselves of worthy performances and succeed in creating an atmosphere of reverence.

The Pearl of Great Price and how I found it

By AUBREY J. PARKER

★

IT has long been my desire to record for the benefit of others a statement as to just how I came to receive the Gospel and to join the Church of Jesus Christ of Latter-day Saints. From my earliest years I have been deeply interested in all things religious, and early in life I noted the words of the Lord unto Joshua, the son of Nun and successor of Moses, wherein He said, "This book of the law shall not depart out of my mouth. But thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein. For then thou shalt make thy way prosperous and have good success."

I was a lover of the scriptures as we have them in the sixty-six books of

Then Madam Blavatsky and Annie Besant with their theosophical philosophy, and their word that, "there is no religion higher than truth" seemed to beckon me. Then Pastor Russell, the forerunner of Judge Rutherford, appealed to me with his **Harp of God** and his **Divine Plan of the Ages**. After which Mary Baker Eddy came to be my teacher with **Science and Health, with Key to the Scripture**. I both read and wrote for publication. I wrote on theosophy and on Christian Science. Then came Spiritualism with Sir Oliver Lodge and A. Conon Doyle as my heroes. But I was not to be a Spiritualist. I was not satisfied with any of

Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps. (Psalms 85: 10-13)

the Holy Bible, and especially did the book of Isaiah appeal to me. I looked upon it as the "little Bible," for it seemed to tell the story of both Jehovah and Jesus and prophesy regarding the plan of the ages. And so, as I journeyed toward manhood, I was seeking to understand the deep things of God.

Yet I did not look upon my mind as an old chest wherein I was to store all my knowledge; I wished to bring forth what I had learned and so help others to learn. I had the desire to preach and to teach and to write. I began to first write successfully for publication at the age of fourteen and editors asked for more. I preached sectarianism for three or four years and found that it failed to satisfy. So I began to delve into many religions.

At one time Mohammed seemed to me to be the prophet I should follow.

these religions into which I delved.

"But behind the dim unknown was standing God, keeping watch."

One day a young man sold my wife a pamphlet for one penny, and that pamphlet changed the whole course of our lives. It was entitled **Rays of Living Light** by Charles W. Penrose. I read; I reread it. I read it again and again. There was no evidence on it as to where in England I could learn more concerning Mormonism. Then in 1908 at Gateshead-on-Tyne, a young man, John Harker of Cardston, Alberta, came to our door. He looked at me and said, "We believe in a God with body, parts and passions." Then he stopped. With that phrase, all that I had ever learned about religion seemed to be shattered and came tumbling down about my ears. I just shook my head.

"No," I said, "I couldn't take that doctrine."

Elder Harker had a Bible with him, however; on that point rested his power. If he had shown me in the Book of Mormon where the brother of Jared saw the finger of Jehovah (or Christ) I would have remained cold to his argument. The Bible was another thing, because I knew my Bible. He turned to Genesis and showed me.

I was a busy man and asked him to come back at six that evening, which he did, and remained until midnight. I got "Mormonism" and Mormonism "got" me. I asked him to bring all the books on the subject he could, and the next day he returned with ten volumes. For the next eight months I read and reread those books. I did not wish to see anyone. I was converting myself.

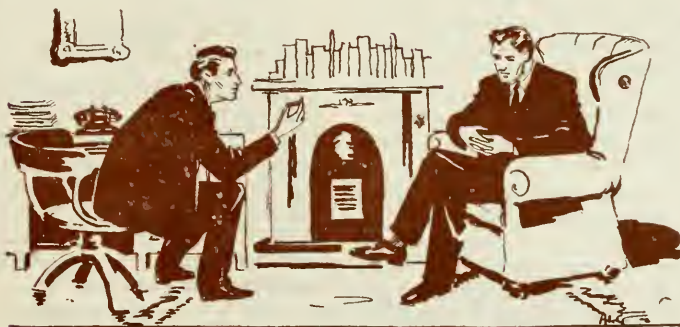
One Friday evening Elders Stayner Richards and Mark Strong caught me at home and asked if I would like to attend a Mormon meeting. It was to be held at Jarrow-on-Tyne, fourteen miles down the river. I agreed to go with them. Well I remember the cigarette I smoked on my way down on the train, and I remember too the package of cigarettes I threw away on my way back.

As I ascended the stairs to that one room above a grocery in which the meeting was held, I heard a "still, small voice" say "This is the place for you." Never will I hear a voice plainer. The Saints were singing "Oh, My Father," and that night I borrowed a hymn book and learned the song. On the following Wednesday evening when we went down to Jarrow again to a cottage meeting, I stood up in their meeting among others and sang "Oh, My Father" through without a book.

On the way home from the train that night I informed Elder Richards that I was ready for baptism. I became the first baptised member of what became the Gateshead Branch. Much commotion broke out at that time: the "Mormons" had baptised a preacher. I was interviewed by the newspaper which made headlines in thick black type.—"A Gateshead Mormon Defends His Faith."

I have been a "defender of the faith" ever since.

I have filled three missions for the Church and hope to fill another. The "Pearl of Great Price" has never grown dull and never will because of the human touch. I know the Gospel is true, and I can tell how and why I know.





“AND all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones; and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and walk and not faint . . . ’ (D. and C. 89: 18-20)

We of the Church of Jesus Christ of Latter-day Saints have been richly blessed by our Heavenly Father in receiving modern-day revelation. Not only have we had instructions as to our spiritual welfare, but we have likewise received counsel from Him as to how we should care for our bodies here in this mortal sphere in order that we might gain the greatest degree of health—that we might, through the partaking of the correct kind of food, be blessed with great endurance and a capacity for greater knowledge and wisdom, as well as strong, healthy bodies.

Too much cannot be said about our abstinence from tea, coffee and hot drinks. Nor can we stress enough the importance of refraining from the use of tobacco and strong drink. But the Word of Wisdom includes far more than these things, embodying wisdom and temperance in all things. And so it is the responsibility of every Latter-day Saint mother to prepare food in a manner in which it will do the most good for her young, growing children and maintain good health for all members of the family.

The Lord has ordained the flesh of beasts and of the fowls of the air for the use of man. It is pleasing unto Him, however, that during the warm weather we eat meat sparingly, and that it be used in times of winter, or

By EVA COLLARD

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of cold, or famine. How logical this commandment is, particularly when nutritional experts today advise us that the body requires very little meat during warm and hot weather. They tell us that, come colder weather, meat is a vital part of our diet, but then, too, it should be used in moderation.

Fresh fruits and vegetables can be used in abundance. Nutritional science today informs us that these foods are chock full of vitamins and minerals necessary for the maintenance of good health and the upbuilding of strong, sound bodies. Yet the Lord revealed to the Prophet Joseph Smith many years ago that these things were essential to our everyday diet.

And how about wholewheat bread? Bread made from refined, white flour contains none of the health-giving qualities that we find in wholewheat bread because those parts of the grain have been discarded. A great tragedy has been enacted through the washing, screening, sifting and bleaching of our wheat, as well as other grains, and we witness in this process the wanton destruction of tons of food elements most indispensable to the health of men, women and children.

“All things in moderation” might well be the keynote to our everyday living. To sit down at the dinner table, gorge oneself with food, and arise feeling very uncomfortable is not practicing moderation, nor is it an act performed in wisdom. We cannot feel justified in doing so, regardless of how appealing the meal may be.

—continued on page 256

Diamond Wedding

By ELDER C. B. SAINSBURY

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ONE of the most well-beloved couples of the Church in the Bristol District, Brother and Sister Henry E. Neal, celebrated their Diamond Wedding Anniversary recently. Brother Neal, the only High Priest in the British Mission of permanent residence has served among his various church duties as Bristol Branch President a total of 18 years, being sustained in that position in 1917—nine years after becoming a member of the church. He also served in this capacity from 1942 until 1945. He celebrated his 84th birthday on the 28th of March, and his wife will be 84 on the 9th of November this year.

Brother Neal was introduced to the church by his brother who had already become a member, and was baptised on October 9th, 1909. Sister Neal along with five of her six children (the youngest being but seven years of age) was baptised six months later in the spring of 1910. The period from 1909 to 1912 was marked by severe persecution of the members of the Church. Typical of this activity was the breaking up of open air meetings, smashing windows when holding regular meetings, and other acts of displayed ignorance. This type of introduction to the Church has fitted Brother and Sister Neal well for the characteristics of "enduring to the end" which they so ably show. At this ripe old age, they still set the example by being in their regular places each Sunday evening in ample time for Sacrament Meeting.

As advice to younger people they advocate the studying of all good things with special emphasis on the Gospel. Perhaps the reason for this is because for the last 20 years Brother Neal has

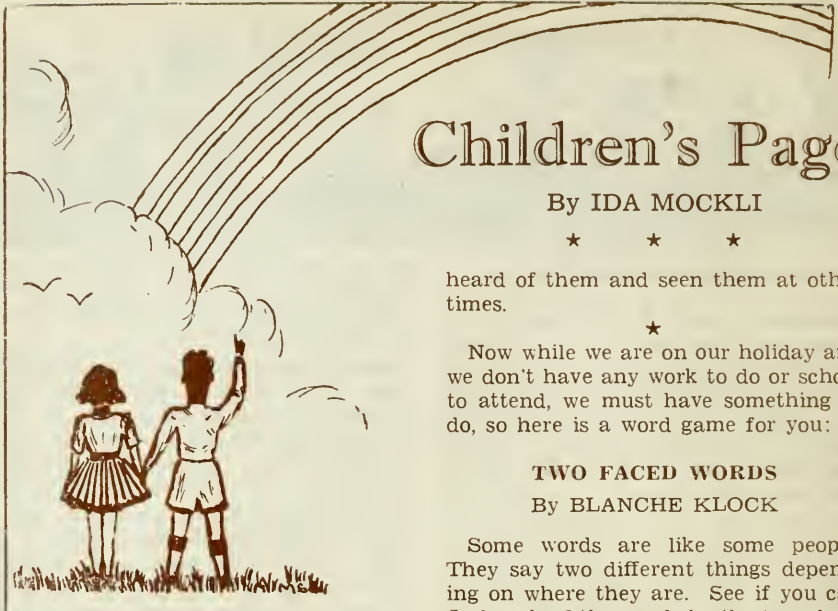
been unable to see. Consequently he has had to depend upon his former studies for information when addressing a congregation as he does at regular intervals. For instance, he quotes scriptures in his talks today that he learned 30 years ago.

When questioned about his conversion to the Church, he relates this interesting experience: "When the Gospel was brought to me by my brother, I was a regular pipe smoker. I would give it up for a few weeks or even months and then would fall back. This went on for the most part of a year. One day at work while having a break I lit my pipe and commenced to smoke. When I was about half through, a feeling of condemnation came over me and I felt I must immediately choose one way or the other. I threw the tobacco down the drain, got rid of the pipe, and haven't smoked since. I wanted a full measure."

This venerable couple relate how that many times the Bristol Branch consisted of but a few people meeting in one room of a home. Brother Neal tells us that he was a member of the church seven years before he held any offices. He and his wife have a posterity of many children, grandchildren, and great-grandchildren in England, in Australia, in Canada, and in the United States.

With such a worthy example before us, we who come in contact with this lovely couple feel that we should strive always to be worthy of their association in the life to come as well as here on earth.

We sow a thought and reap an act;
We sow an act and reap a habit;
We sow a habit and reap a character;
We sow a character and reap a destiny.



Children's Page

By IDA MOCKLI

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heard of them and seen them at other times.

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Now while we are on our holiday and we don't have any work to do or school to attend, we must have something to do, so here is a word game for you:

TWO FACED WORDS

By BLANCHE KLOCK

Some words are like some people. They say two different things depending on where they are. See if you can find each of the words by the two clues.

1. I am a month or a kind of spaced step.
2. I could be either a colour or a fruit.
3. Either I am a ridge of earth or a place to save money.
4. I am a part of a tree or the sound of a dog.
5. I am part of a wagon or part of a person.
6. I might grow in the fields but if you wear poorly fitted shoes I might grow on your toes.
7. I could be a water fowl or a rock used in playing a boy's game.
8. This word could be firmness of character or else sand.

(Answers on page 256)

Now I know that none of my friends who read this article would be as these two-faced words. You always try to speak the truth, and then there is no room for doubt as to just what you mean.

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PIONEER CLOTHESPEG DOLL

Now why not make some sweet little clothespeg dolls? They are no trouble

—continued on page 256

AUGUST has always been one of my favourite months. Maybe it's because so many exciting things happen during August. Usually folks are preparing to have their holidays. The children leave school, and everyone can do all the things he has been planning all year. Many of us will have a special treat and visit the circus this month, so let's briefly review how many of our circus friends we recognise:

I would look over the highest wall,
If I were a ———, so big and tall.
I would jump high fences, too,
If I were a ———.

By my tail I'd swing from a coconut tree,

If I were a chattering, brown ———.
Nibbling beans would be my habit,
If I were a smart young, gay young ———.

If I were a ——— I'd frolic and play,
In the meadow all the day.

I would live in a small grass house,
If I were a quiet, quaint field ———.

I would break the stoutest scale,
If I were a giant ———.

(Answers on page 256)

We probably wouldn't see all of these animals in the circus but we have

OYEZ! OYEZ!! OYEZ!!!

Ye olde Editor is pleased to announce--

The Annual Christmas Poem and Story Contest



ONCE again the readers of the *Millennial Star* are called upon to show their genius and literary greatness by submitting their latest efforts in Christmas poetry and stories to the 1950 Christmas Poem and Story Contest. Put on your thinking caps, sharpen your pencils, stock up on paper, find an eraser, get out your dictionary, lock yourself in your room with some bread and water, and don't come out until you've written the masterpiece of the century—and mailed it to YE EDITOR. Who knows, this may be your gateway to fame or that "chance of a lifetime" you've been hoping would come your way. Don't let it go by!

The prizes, as always, are terrific, stupendous, and super-colossal! We guarantee they'll give you many hours of beneficial enjoyment during those cold winter months when you're sitting around a blazing fire in that favourite chair of yours. If you win a first place you'll receive not only a two year subscription to the *Millennial Star* but a beautifully leather bound TRIPLE COMBINATION, containing the *Book of Mormon, Doctrine and Covenants*, and the *Pearl of Great Price*. A second prize winner will find his home blessed with a one year subscription to the *Star* and a copy of the *Discourses of Brigham Young*—a fine volume containing important words of counsel and advice from the second prophet of the Church and one of its greatest leaders. Those who merit third place will also receive each month for twelve months a copy of the *Star*, and their collection of books will be enhanced by a copy of Richard L. Evans' *A Century of Mormonism in Great Britain*. Most important of all, at least the first place winners will have their work published in the special Christmas issue of the *Star*. Other winners' names will be announced at the same time.

Now don't you think any one of those prizes would be worth having? Well, get down to business, and maybe you'll be successful in winning one.

The entries may be based on any phase of Christmas, and stories should not exceed 1,500 words or the poems be longer than 24 lines. On the other hand, they can be just as short as necessary to put over the message you wish to portray.

In order that judging will be unbiased, do not put your name on the manuscript itself, but include it on a separate sheet of paper along with your address and the name of your entry. Address the envelope to "Contest Editor, *Millennial Star*, 149 Nightingale Lane, Balham, London, S.W.12." It must be postmarked on or before November 1st, 1950, in order to be judged in this contest.

There it is—the news you've all been waiting for. The rest is up to you. Good luck!

The Good Old Days

“D^O you remember . . . ?”
 “We used to . . .”
 “It was so wonderful before the war!”

The past creeps into our conversation and our thoughts constantly. Sometimes we look at the new generation and say with a sneer, “I’m sure I don’t know what the world’s coming to. It wasn’t like this when I was a child!” Other times we regard what meat we get with contempt and cry, “We used to buy a whole joint for the same price we pay for our rations now—and when we get it cooked, it’s hardly visible!” Nothing’s right—everything’s wrong. People aren’t as friendly now as they were once, taxes are too high, money doesn’t go anywhere, store people don’t give proper service, nobody cares about anybody else, life is entirely different . . .

GIVE ME THE GOOD OLD DAYS !

What about this attitude? Is it a good, healthy one to have in our day and age? In order to decide, it is important to determine what causes it. Why do we cling avidly to things that are past—that are over and done with and will never return? It’s a hard lesson to learn, but it is one which each of us must do some day. Things will **never** be the same as they were once. Time changes everything and everyone. Each moment as it passes leaves with us a memory of what we accomplished in it—nothing more. Try as we will, we cannot go back and live it over again. We can, however, learn from it and use that knowledge in moments yet to come.

What is there about the past that makes us want it? We probably each have an answer for that question, but generally speaking we feel that the past can’t hurt us like the present and the future can. We only remember the nice things about former times. Our brains have the possibly admirable trait of promptly forgetting things which were very unpleasant or of shoving their memories into dark corners and bringing them out only occasionally. Except for these rare moments, we can live all the happy days we’ve each had over and over again by simply remembering them.

It isn’t very easy to forget or ignore the undesirable things about the present. They’re too much with us. Everywhere we go we come face to face with problems. It may be the newsboy’s cry of a new conflict somewhere in the world which could lead to another hideous war involving our sweethearts, husbands or children. That’s a frightening possibility, so we

try to forget it by remembering something that had nothing to do with men and machines pitting their strength against each other—something in the past. It may be an announcement that a certain commodity is to be rationed again or the ration cut, and when the dreadful realisation comes that you find it hard to “make do” now and yet in the future you’re to have even less, it’s a natural thing to remember the past when anything you wanted was available in the shops. Some of us may find that in the Church things are being done a little differently now than they were 30 years ago. We may look around us at the dinners we give, at the socials we have, at the places we meet and then think of the beautiful banquets, the lavish socials, and the well-furnished halls of the past. Everything’s changed, and that’s not what we wanted. We liked things as they were.

Well, what about it—are we right in this attitude, or are we wrong?

WE’RE WRONG !

Change will come about whether we want it or not, and so the easiest thing to do is accept it and work with it. We will not make the world or our own lives any better by resisting change. As long as time will not stand still or stop completely, neither will anything else in life, and because this is constantly going on, making the future into the present, we must too. In life we must always progress or fall back. Progression must be accomplished in the **present** and the future. It cannot be done in the past. Things we **have** done can teach us and show the way to progress in the future. They form a foundation upon which we can build. The past, therefore, is a means to an end. It is not the end itself.

God, the Father, ordained the necessity of progression for His children as the only way to obtain eternal joy and happiness in His kingdom. He learned the worth of this method by living it.

It’s not necessary to completely forget the past—it wouldn’t even be wise. Many of us have very precious memories which we wouldn’t part with for anything. We must always remember, however, that there’s still as many things, if not more, that are fine and good in the future. Every bit of happiness we’ve ever known in times past we’ve worked for and earned. Remembering that should make us work all the harder in times to come.

Our future will be what we each make it. —MARTIN C. NALDER

World Church News



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NEW YORK. — Now active as a teacher in the Aaronic Priesthood, Cyrus Tallchief, residing near Gowanda, New York, is believed to be the first Seneca Indian to hold the priesthood.

He was ordained by Elder Matthew Cowley of the Council of the Twelve during his recent tour of the Eastern States Mission.

LATTER - DAY SAINT SCOUTS ATTEND JAMBOREE.

— When the second National Jamboree of the Boy Scouts of America opened June 30th, more than 1,000 Latter-day Saint Scouts were in the group. Based on national percentage figures, this is three times the number representing other religious groups. Mormon Scouts and Scouters held their own religious service Sunday morning, July 2nd. Harrald Alvord recently made a member of the general board of the Y.M.M.I.A., served as Latter-day Saint chaplain. Elder Ezra Taft Benson of the Council of the Twelve was the principal speaker.

Elder Benson was also one of the four religious speakers at the convocation Sunday evening, which was attended by the entire group of 47,000 at the Jamboree. Other groups represented were the Catholics, Protestants, and Jews.

M.I.A. TOLD PRIME TASK IS MISSIONARY WORK.

— In a stirring appeal for M.I.A. leaders to practice what they preach, Elder Mark E. Petersen of the Council of the Twelve emphasised in a recent address that "Mutual work is missionary work." He asked the thousands of youth leaders

who filled the Tabernacle to capacity: "How are you going to teach the youth of the Church the real significance of the theme unless you yourself are willing to keep the commandments of God?"

"There's only one reason for our existence as a Church," he continued, "and that is to save the souls of men. I have been impressed with that wonderful scripture before the Church was organised, in which the Lord told about the worth of souls when He said, 'Verily, I say unto you, that the thing which will be of the most worth unto you will be to cry repentance unto this people that ye may bring souls unto me.'"

NORWEGIAN NUTRITIONIST CONVERTED BY WORD OF WISDOM.

— As a well-known lecturer on health throughout Norway, Dr. Hans C. Aamot was invited by the Mutual Improvement Association in Bergen to talk to their special interest class. He not only came and delivered his lecture, but also he stayed, learned of the Word of Wisdom, investigated the Church and the Gospel, and finally joined two years ago, in June, 1948. His wife was also baptised into the Church at the same time. For the past year, Dr. Aamot has been a member of the branch presidency.

What began as a casual interest in soil and fertility in its relation to food and nutrition, soil erosion, has now become Dr. Aamot's major interest. He studied erosion problems of his own and other European countries so thoroughly and searchingly, that he became an authority on the subject and delivered lectures throughout the Scandinavian countries on erosion in addition to his health lectures.

—continued on page 255

BRITISH MISSION

Arrivals and Assignments

The following missionaries arrived in the British Mission:

Name	Home	Assignment (District)
July 6th		
Elder Kenneth M. Smith	Salt Lake City, Utah	London
Elder Phil M. Gillies	Monroe, Utah	London
Elder Erick A. Rosenvall	Salt Lake City, Utah	London
Elder Gene J. Condie	Richfield, Utah	Sheffield
Elder Richard L. Dewsnup	Deseret, Utah	Manchester
Elder Harold Jones	Kemmerer, Wyoming	Nottingham
Elder Raphael H. Wood	Salt Lake City, Utah	Leeds
Elder Howard E. Dransfield	Ogden, Utah	Nottingham
Elder Warren B. Davis	Salt Lake City, Utah	Scottish
Elder Melvin D. Burnett	Bell, California	Irish
Elder James D. Bench	Salt Lake City, Utah	Newcastle
Elder Marshall T. Burton	Salt Lake City, Utah	Nottingham
Elder David P. Forsyth	Spring Canyon, Utah	Bristol
Elder Lester R. Gardiner, Jnr.	Salt Lake City, Utah	Manchester
Elder Grant D. Winward	Riverton, Utah	Scottish
Elder Dean H. Bradshaw	Tremonton, Utah	Liverpool
Elder Leslie R. Hunter	Salt Lake City, Utah	Bristol
Elder Franklin E. Matheson	Salt Lake City, Utah	Liverpool
Elder Robert L. Hamric	Sacramento, California	Birmingham
Sister Norma Weight	Springville, Utah	Birmingham
Sister Bernice Bullock	Lethbridge, Alta., Canada	Welsh

Appointments and Transfers

The following district transfers of missionaries have recently occurred:

Name	From	To	Date
Elder David E. Gledhill	Sheffield	Lond. Office	June 29th
Elder David H. Simister	Leeds	Lond. Office	June 30th
Elder Chesley Pierson *	Liverpool	Sheffield	June 30th
Elder James K. Seastrand *	Lond. Office	Nottingham	July 1st
Elder Earl S. Jones *	Nottingham	Leeds	July 4th
Elder Jesse N. Udall *	Lond. Office	London	July 3rd
Elder Claude M. Dewsnup	Leeds	Hull	July 19th
Sister Louise Cook	Newcastle	Scottish	July 25th
Elder Charles T. Bradbury	Hull	Bristol	July 25th
Elder Robert M. Wilcox	Bristol	Welsh	July 25th
Sister LaRee N. Gill	London	Irish	July 25th
Sister Ethel C. Crowther	Liverpool	Irish	July 25th
Elder Derwin J. Orgill	Bristol	Nottingham	July 25th

* Appointed District President.

Elder Elliott D. Roberts was appointed District President of the Hull District on July 3rd.

Elder David B. Timmins was appointed District President of the Scottish District on July 10th.

Releases

The following were released as missionaries of the British Mission:

Name	Districts
July 1st	
Elder Dee E. Hipwell	Hull
Sister Elizabeth Souter	Liverpool
Sister Florence L. Baird	Liverpool
July 15th	
Elder Fred D. Quilter	Liverpool, Sheffield
Elder Roland J. Beck	Manchester
Elder Ralph C. Wheeler	Hull
Elder Joel J. Dunn	Scottish
Sister Leda Jean Widdison	Birmingham, Lond. Office. Nottingham

District Activities

BIRMINGHAM DISTRICT

No report received.

BRISTOL DISTRICT

Reported by **Derwin J. Orgill**

After serving a goodly number of months in Stroud, **Elder Don V. Black** has been transferred to Weston-super-Mare to open up a new branch there. On leaving the Stroud Branch, he takes with him the love and appreciation of the branch for the fine work he has done during his 15 months' stay there. At the same time the Stroud Branch extends a loving welcome to **Elder David Forsyth** who just recently arrived in England.

Of recent times, the Sunday School of the Bournemouth Branch under the supervision of **Joseph W. Hall** has been planning a special outing for the Sunday School and Primary children. In

order to raise sufficient funds for the occasion, **Miss Vera P. Kilbey**, secretary of the Sunday School, offered her generous assistance by sponsoring and preparing several "suppers" at her home. During this past month, Wednesday and Sunday evenings have been



buzzing with activity and excitement

at **Miss Kilbey's** home. It has been said that she is a regular "professional cook" because of the super meals she produces. However, she doesn't make any such claim. Using her own words: "I just think them up out of my own head!"

The M.I.A. summer programme of the Bournemouth Branch has been halted by Mother Nature and her timely storms each Monday, so **Walter Chiles**, the Y.M.M.I.A. president and his assistants decided the best way to remedy such interruptions would be to continue on with the winter programme. On Monday, July 17th, therefore, the M.I.A. resumed the winter programme with a special evening, consisting of a debate, quiz, and other items of interest.

HULL DISTRICT

Reported by **Betty Pashby**

A pea and chip supper was held in the home of **Sister Bushell** of the Grimsby Branch on the 20th of June. Games were played, and the supper prepared by **Sister Bushell** was enjoyed by all present. A small fee was made which made the Sunday School organization a little wealthier.

The 29th of June was the date of another social evening at the home of **Sister Edna Quickfall** of the Grimsby Branch. Many games were played

Doings in the District



Wonderful Wales

From the top, reading left to right:

1. The Bridgend Sunday School at Bryntirion.
2. The baptism of Sister Leora A. Jenkins at the Bridgend Baths.
3. Some missionaries even tract in Wales—Elder Regent John Howard proves it.
4. Elder Hancock doing his "Daily Dozen" before beginning his tracting for the day.
5. They come and they go. This time it's Elder Duffin who's going.
6. The Pontypool Relief Society holds a work night.
7. Branch Teaching at the home of the Morgans in Pontypool.

which included forfeits, pass the parcel, and black magic. Refreshments were served to everyone, and £1:10:0 was raised in the course of the evening from the thirty members and friends who were present. Everybody, though very tired, went home after thoroughly enjoying themselves.

At the home of one of the investigators, Mrs. Jenner, a third social was held on July 6th. Twenty-seven people enjoyed games and refreshments, and the funds raised were for the Sunday School.

Monday, June 12th, was quite a momentous occasion for it was a social evening in honour of Elder R. C. Wheeler and District President Allen M. Swan who are soon returning home home to Zion. A delicious tea was first held for members; then later the party was thrown open to everyone. The evening passed by all too quickly, presentations were made to both elders, and a vote of thanks for their fine work while labouring in the district was extended to both.

A favourite evening out in the M.I.A. is a visit to Hessle Foreshore for a weiner roast, and such an outing took place on June 13th. Before the fire was lit, a very strenuous game of baseball took place to work up good appetites for the feast. There were few casualties except among the weiners — some of which were too scorched to be eaten.

Tuesday morning, June 27th, dawned bright and clear, and the Relief Society sisters, together with members of the priesthood and some friends, set out on a coach trip to Scarborough—several of them armed with "Kwells" in case the journey was rough! Although the weather turned out rather damp, this did nothing to dampen our spirits, and after meeting the Scarborough saints, some games were played on the beach.

This month, the Scarborough Branch held their first weiner roast of the season at Cornelian Bay. They were joined by four members of the Leeds Branch. After games, hot dogs, cakes, and lemonade were quickly eaten, and a sing-song was then started around the fire. Darkness seemed to fall much too quickly, so the happy members had to wend their way home.

On June 28th, Scarborough members went to Seamer Churchyard in order to do genealogical work. The older

members travelled by bus and the youngsters enjoyed a lovely ride on cycles through Forge Valley to Seamer where they all met and got most of the names they required.

A grand sports night was held on July 5th at Falsgrave Park where members both young and old enjoyed a baseball game organised by Elders Flake and McClure.

IRISH DISTRICT Reported by J. L. Crockett

"M.I.A. our M.I.A.!" And the Belfast M.I.A. is having a bang up time every Wednesday night. They have been very studious and also full of fun. For instance, they visited the city museum and had planned on a visit to the Botanic Gardens until rain called a halt. For more fun they had a wonderful sausage roast at one of the nearby greens.

The Relief Society on July 3rd had an excellent party with very fine refreshments. It was reported by the elders in attendance that a two week holiday was declared by the sisters following the social.

Belfast Branch President, James Arlo Maxwell, was released on July 2nd after completing two years in the mission field, both of them in Ireland. Elder Richard Sagers has been appointed the new branch president, with Francis B. Dunn as first counsellor, John Mullen Ditty as second counsellor, and William B. Stewart, Snr., as clerk.

From the Dublin Branch comes the word that their M.I.A. has been having loads of fun every Wednesday evening with their summer programme. One of the highlights was held on June 21st, when an American weiner roast was held. The M.I.A. supplied the hungry crowd with buns, sausages, french mustard, and marshmallows, while those who attended supplied an enormous appetite. The outing was held at Sarsfield—an old estate near Dublin.

LEEDS DISTRICT Reported by Norah Stephenson

"Take me out to the ball game." This was the theme song of the Leeds and Sheffield Districts on Saturday, June 17th, at Pontefract. The chief attraction of the day's outing was a tennis tournament held in the morning at Pontefract Park between the missionaries of the two districts. Later

a softball game was played by the same two groups. A loudspeaker system, coaxed from a local tradesman by Elder Hook and Elder Robertson, added interest to the proceedings because the game could be explained during its progress. The game was a very close contest all the way, but the Leeds group finally won by a score of 4—2 when Elder Hook made the only home run of the game and was therefore the hero of the day. The general arrangements for the day were under the direction of the Castleford Branch. After everyone's appetite for pop and games had been satisfied, most of the people visited Sister Schofield's for a party that had been arranged to celebrate the attainment of the ripe old age of 21 by both Elders Smith and Evans of the Leeds District. The house was overflowing with happy, smiling faces. The comments, when people reluctantly went home, were all of a thoroughly enjoyable day.

The Dewsbury Branch Presidency has been reorganised with Fred Laycock as president, Fred Womersley as first counsellor, and Ronald Cunningham as second counsellor. A social was held in this branch on Friday, June 30th, at which Miss Joyce Flynn won the only prize—a banana.

A farewell social was held on July 8th in the Bradford Branch recreation room for District President Edmund Evans. It commenced with community singing under the direction of Miss Vera Firth with Hilda Firth at the piano. This was followed by a humorous recitation given by Vera Firth, after which the time was turned over to the district missionaries. They presented a programme which represented the period of President Evans' life which he spent with the Leeds District,



and his "Last Will and Testament" was read out. After the interval, several items were presented, among which were a gym display by some of the Junior Girls, the "Singing Barbers," a ballet by Junior Girls called "The Gipsy's Death," and a skit entitled, "What a World if Men were Like Women!" The duties of master of ceremonies were shared by the

M.I.A. presidents, Gladys Goldthorpe and William R. Kirk. Approximately 80 people from all the branches in the district gathered to enjoy this pleasant evening's entertainment.

On July 1st, the annual Sunday School outing for the Bradford Branch was held on the edge of Baildon Moor. Superintendent Herbert Walker was in charge of the outing, and the games, races, etc., were all under his supervision. Many of the adults gave their sweet coupons so that the children could enjoy sweets during the day. There were approximately 80 present to enjoy the glorious sunny weather.

The Leeds District Relief Society sisters held an indoor "garden party" and social evening on June 24th in the Bradford recreation room. The Relief Society supervisor, Norah Moss, gave a few words of welcome, "Come to the Fair" was sung by the Dewsbury Relief Society sisters, and District President Evans gave a short address and declared the party open. The hall was beautifully decorated with evergreens, flowers and trellis work which represented very well a garden, thanks to the tireless efforts of the sisters, two or three of the local brothers, and several missionaries. One of the outstanding attractions was provided by Stanley Robertshaw who kindly fixed his motorcycle on the stage and had a never-ending queue of people waiting to have their pictures taken on it. The evening programme commenced with the Bradford Branch sisters giving a skit entitled, "Proverbs Applied and Misapplied." Mrs. Norah Moss conducted the entertainment and announced that Miss Joan Day's farewell was to be included in the programme. A special poem, composed by Sister Laycock on behalf of Joan Day was read by Alice Kenworthy, after which Miss Day spoke for a few minutes. The funds raised during the evening are to be used for purchasing crockery and cutlery for district use.

LIVERPOOL DISTRICT Reported by Josephine Litchfield

A branch social was held in honour of Sisters Souter and Baird and President Nebeker who have now been honourably released from their missions. President Nebeker's father, who was once president in this district, and his mother were also in attendance. Everyone in the branch turned out to wish these three fine missionaries "God-Speed and Bon Voyage."

"Over hill and dale" seems to be the theme of the branches in the Liverpool District. The Liverpudlians say there is nothing like a nice long walk to keep one trim, so on July 1st, the M.I.A. went on a ramble to Thurston. The same day found twenty members of the Preston Branch packing a lunch and heading out in the country. Mother Nature cooperated with plenty of sunshine and the day was rounded off with a good game of softball.

Saturday, July 1st, the Burnley Branch Sunday School held its annual outing at Catlon Bottoms. Everyone had a wonderful time taking part in the various games and activities.

The question of whether or not men can cook was put to the test on July 8th when the priesthood of the Preston Branch were hosts at a Mothers' and Daughters' Banquet. True to form, they came through with flying colours and a delicious tea was served. A programme of songs, poems, and dancing was presented, followed by a showing of coloured



slides of Utah by Elder Kimball. To the delight of the children, pictures of two famous fairy tales were shown. The twenty-nine members and friends who attended had a lovely time.

In accordance with the M.I.A. summer programme, Blackburn has taken advantage of the summer weather to get some of the good wholesome recreation spoken of by President Brigham Young. There have been boating, softball, and the ever-popular rounders. On one occasion, Blackburn played host to Accrington at a table tennis match. Accrington reciprocated, making two evenings of enjoyment.

LONDON DISTRICT

Reported by Jean Silsbury

July 1st was a great day for London District. First was the M.I.A. convention with four members of the Mission Board in attendance. Over 50 missionaries and M.I.A. workers received the instruction given in the different fields of work. The model meetings were presented by South London, North London, and Brighton M.I.A.'s.

In the evening a party was thrown by the district for our departing Presi-

dent Quinn G. McKay. A variety programme was presented with items from each branch and also special novelty items for the district president and five other missionaries leaving at the same time. Included in these was a pie-eating contest which was won by Elder Michael Bennett. His reward—another pie!! The district was very pleased to welcome President and Sister Stayner Richards to their meetings on this day and hope they enjoyed being with us. During the evening President McKay was presented with a handsome toilet case, a present from the district. Elder Jesse Udall, in presenting it, thanked President McKay for all the fine work he had done and for the fine example he had set for us all. The other departing missionaries were each presented with a lovely book about London.

At the district Union Meeting that afternoon, Elder Jesse Udall was sustained as the new London District President by the officers and teachers in attendance.

Luton Branch, under the direction of President Alan E. Osborne, presented an enjoyable carnival on Saturday, July 15th. In spite of rain, over 500 townspeople and children came to join in the fun. Included in the day's activities were egg and spoon, balloon, and foot races.

MANCHESTER DISTRICT

Reported by George A. Taylor

The Bury Branch M.I.A. Spring Festival, under the direction of Superintendent Denzil S. Stewart, was a very happy and enjoyable occasion. Entertainment was provided by the members themselves, and one of the highlights of the evening was the mannequin parade consisting of six rather bashful males who displayed a varied collection of ladies' gowns and beach-wear with fortitude and commendable grace.

On Sunday, June 11th, at Ashton, President Richards, with President Ballard and President Gardner, all gave some very inspiring and informative speeches to over 60 people. Afterwards the Elders and most of the congregation retired to Ashton Market Place where a street meeting was held.

At the silver wedding anniversary party held at Stockport for President Percy Glassey and his wife, 120 guests joined in wishing the couple every happiness. We associate our good feeling with theirs in joining to express all good wishes for a further 25 years and more.

The M.I.A. at Denton has held some special summer projects this year including a coach trip to view the beauties of Cheshire, a tennis coaching evening with a special tennis match, and a visit to the city cinema. All events were well attended. On Saturday, July 9th, a garden party and social was held



in aid of the Sunday School fund which realised £3:0:0.

The M.I.A. held a weiner roast on July 6th and finding a quiet spot beside the river, a fire was lit and weiners and marshmallows were roasted. Such a good time was enjoyed that the daylight soon slipped by, and in consequence, all had to make a last minute rush to catch the last bus home.

The Relief Society at Stockport rode out to Marple on June 27th to visit other members and to enjoy a pleasant time with them.

NEWCASTLE DISTRICT Reported by Evelyn Young

June 24th saw the seven branches of Newcastle District all represented in full force at the district M.I.A. convention held at the Sunderland Chapel, under the direction of Elder Boyd K. Storey and Miss Margaret Graham, District Y.M. and Y.W.M.I.A. assistants. It was good to see about forty members of the youth movement there to partake of the counsel and advice presented by the British Mission M.I.A. heads, Sister Eva Collard and Elder Jesse N. Udall. Three well-planned model meetings presented at the convention gave to all present a mental picture of the type to be carried out during the coming year. The inspiring counsel which was given made everyone determined to give their best to the work of the Lord. Refreshments consisting of ice cream and cake plus the best of English table waters were sold after the meeting under the direction of Miss Grace Wright, president of the Sunderland Y.W.M.I.A. Prior to the convention a softball game had been enjoyed, even though rain persisted most of the time.

Elder Rulon R. Adams and Mrs. Muriel Young were in charge of a wonderful social evening held in South Shields on Thursday, July 6th, in con-

nection with the M.I.A. summer programme. The missionaries added an artistic touch by decorating the hall with red, white and blue streamers, to give the effect of the American Fourth of July. A sketch, "The Love of the Dole," was presented by the ladies of the branch, after which Mrs. Mary Lee gave an original poem, entitled "Our M.I.A." After playing games and dancing the Virginia Reel, refreshments were served. There was an exceptionally good crowd, and everyone seemed to have a lovely time.

A grand social in honour of Mrs. A. Miles, who will shortly be leaving for Zion, was held in the Middlesbrough Branch on June 27th. Forty people attended and enjoyed to the full the many games provided for their entertainment by Elder J. R. Newbold. Ample refreshments were supplied by the Relief Society sisters. A lively programme was presented, the impressive moment of which was when Branch President James A. Thompson presented a lovely handbag to Mrs. Miles from the Saints as a token of their esteem. She will certainly be missed in the branch for her talents and work.

Sixteen persons assembled at the home of a Guisborough invalid friend. Individual items were presented by the members of the Middlesbrough Branch.

South Shields' loss shall be London's gain. We regretted to see Mrs. Myrtle Robertson move to London. She will be remembered in the branch for the fine work she has done as teacher, speaker, and above all for her beautiful voice. She will be missed throughout the district, who wish her best of luck in her new home.

Members and friends of Newcastle City Branch have been eagerly awaiting the 9th of July—Why?—Branch Conference. Both sessions were presided over by District President E. Woodrow Hunter and conducted by Branch President William Ions. During the afternoon session, talks were given by Sunday School Superintendent M. A. Morris and Mr. R. Graham, first counsellor in the branch presidency, followed by reports from the heads of the auxiliaries. Speakers at the evening session included Elder G. R. Parker, Miss Audrey Mealy, Mrs. Harriet Hollinshead, President Ions, and President Hunter. The spirit that prevailed throughout the sessions was indeed wonderful, and all who attended felt well repaid for having come out.

The annual Sunday School outing of West Hartlepool Branch was held Saturday, July 15th, at Stewart's Park, Middlesbrough, under the direction of Sunday School Superintendent A. Short. Despite a little rain a good time was had by all, especially the children, who were served with refreshments and given prizes.

Farewell socials seem to have been prevalent in this district during the past month. On July 14th members and friends of the West Hartlepool Branch gathered together at a social in honour of Mr. and Mrs. J. S. Almond and family who are sailing for Zion July 28th. Approximately ninety people attended. Entertainment in the form of a song and dance programme was provided by friends of Miss June Almond. During the evening refreshments were provided. Like everyone else who emigrates, they leave behind many friends who wish them luck in this new venture, and thanks also go to them for all the work they have done in the branch and district.

Another social was held July 8th at Blyth for Mrs. Harriett Hollinshead, who has been vacationing here for two months and comes from Bountiful, Utah, U.S.A. Members of the Newcastle City Branch gathered at the home of Mr. and Mrs. J. Whiteman, where a delicious spread was prepared for them. Later in the evening they adjourned to the home of Mrs. Hollinshead's brother to partake of an evening's entertainment. Those not already initiated into the "Court of Siam" were accepted there, to the enjoyment of all. Games, musical numbers, etc., were also included. It was found that "extra inches" had been gained around the waist after everyone had enjoyed a wonderful meal of ham and salad, strawberry flan, lemon pie, etc. Happy memories! Au revour, Sister Hollinshead, it's been marvellous knowing you.

NORWICH DISTRICT Reported by Brenda Billings

A sale was held in the Lowestoft Branch Friday, July 14th, to raise funds for the Sunday School and Primary children's annual outing. It was a great success, and everyone had an enjoyable time. Also, on the same day, a sale was held in the Norwich Branch. This, too, proved to be very successful.

On Saturday, July 15th, Brothers

Ronnickers, Coleby, Parker and Elders Jay C. Bennett, Brian D. Mottishaw, Branch President W. Russell Palfreyman and District President Valton E. Jackson spent the afternoon laying a cement path around the Lowestoft Chapel.

The M.I.A. visited Earlham Park Tuesday, July 11th. The evening consisted of games, relay races, and baseball, after which refreshments were served.

NOTTINGHAM DISTRICT Reported by Lydia Oldham

A glorious afternoon, a lovely green meadow, and a silvery stretch of water made a fine setting for the Leicester Branch Sunday School outing to Barrow on Soar on June 10th. 50 members and friends enjoyed a fine day.

Sunday, June 25th, will long be remembered in Leicester when under the supervision of Sister Eveline Gent, the "New Parks" Sunday School of Leicester presented an inspiring programme of songs and scripture. 96 were in attendance.

Our M.I.A. convention for the Nottingham District was held July 1st, 1950, in the Nottingham Branch Chapel, under the direction of Elder Morrell and Sister Jean Silsbury, members of the Mission M.I.A. Board. They gave the outlined programme for the following Mutual year. Those in attendance received many useful instructions to carry on their M.I.A. work.

In the evening of July 1st, our regular district officers' and teachers' meeting for all branches was held. We had a packed house and all present received instructions for the improvement of their organisation and the welfare of their members. President Nebeker was in charge of the meetings and gave his farewell address before leaving for his home in Salt Lake City.

A chicken dinner was enjoyed in the Nottingham Mission Home on Sunday, July 2nd, in honour of President Nebeker before leaving for France to meet his mother and sister who are visiting the continent for a few weeks with him before returning to Zion. The Nottingham Branch conference was also held on the 2nd with President Nebeker presiding and Elder John Aldred conducting. Reports were given by each organisation. Sister Marjorie Clements sang a solo, "Master the

Tempest is Raging." Branch President Lloyd P. Oldham spoke for a short time on the progress and faith of the Saints. Sister Maude Hewitt sang, "This is my Task," then Elder Seastrand, our new District President spoke a few words of encouragement to the Saints. President Nebeker gave the closing remarks and bid farewell to his many friends.



SCOTTISH DISTRICT Reported by Margaret Yardley

The Airdrie M.I.A. summer programme is in full swing. On Wednesday evening, July 12th, the group participated in rowing on a nearby loch. An enjoyable evening was spent.

Preparations are going ahead in the Airdrie Branch Relief Society for the forthcoming bazaar.

Also from the Airdrie Branch we learn that Mr. George Martin has started a genealogical class, in which there are many members interested.

We welcome Elder Warren B. Davis who has just arrived from Salt Lake City. We all wish him the best of luck on his mission.

Summer activities are likewise going ahead in the Glasgow Branch M.I.A., with every other Tuesday being devoted to playing softball. On July 8th the group went to Loch Lomond and, despite the bad weather, had an enjoyable time together.

We wish to welcome back Elder Earl Prete into the branch and also our new elder who has just arrived from Salt Lake City, Elder Grant D. Winward.

SHEFFIELD DISTRICT Reported by Arvilla Smith

Elder Thomas W. Brammer was responsible for the Sheffield District scout troops having such a happy time camping within the beautiful grounds of Barns Hall—the seat of the last remaining links to the House of Fitzwilliam here in this part of rural England. Lady Mabel Smith being the last true descendant of the family resides within the hall with her husband, and they were very kind in allowing the boys and elders to make camp in the wood adjacent to the hall and dairy farm. It was here that the scouts were able to get together and do

a few of the preliminary tests in the completion of their tenderfoot tests. These examinations were ably taken care of by Leader Alistair Stewart. Elders Brammer and Pilling conducted sporty games and sing-songs around the fire in the fine spirit of brotherly love.

But like all good things, it had to come to an end. We all hope that in the near future we will have many more opportunities to meet in the fine and noble spirit of scouting.

The Barnsley Branch Sunday School held a jumble sale on June 30th at 7 p.m. A very good sale was had which consisted of many old and new articles given by the members and friends. The planning and arrangement were handled by Superintendent Frank Smith and his counsellor, Harry Hall, and the result was a successful event which was attended by over 150 people.

The summer programme of the Barnsley M.I.A. has been well under way thus far. On June 18th, the members of the M.I.A. along with friends attended the Woods Glass Works at Barnsley. We were honoured by being given some of the articles which were hand-blown especially for us.

On June 27th about 20 members and friends enjoyed a tour arranged at the Barnsley Star Paper Mill. The tour was very enlightening, enjoyable, and HOT. On July 4th, the younger half of the Barnsley M.I.A. enjoyed a ramble and evening at Blacke Dam trying to go boating without getting too wet. July 11th, the Barnsley M.I.A. booked seats for the musical hit, **Bless the Bride**, which was playing at the Empire in Sheffield.

The District M.I.A. convention was held in the Doncaster meeting hall on July 8th. It was attended by Elder Herb Wilkinson and Sister Eva Collard, Mission M.I.A. representatives. Helpful ideas and many suggestions were noted and appreciated. Union meeting followed immediately and was presided over by President Pierson. Immediately following this service there was a social and entertainment provided by the Doncaster saints and missionaries. President Holton took care of the proceedings which included some real good old community songs. Refreshments were served by the Relief Society sisters.

WELSH DISTRICT

The members of the Welsh District are looking forward to the Sunday School and M.I.A. outing which is to be held at St. Mary's Well Bay, July 22nd. The programme for the day consists of swimming, races, and other competitive activities.

As the old saying goes, "There is never a dull moment in the life of a Mormon Elder!" President Welling and Elder Seely were visiting the home of Sister Kathaleen Miller when one of the gas pipes melted and caught fire. The house was soon in smoke due to a pan of cooking fat which also caught fire and was burning the wall. The fire brigade was called, and when they arrived everything was under control. A few cooking utensils were destroyed and Sister Miller and President Welling received minor burns which required attention. We are hoping for their speedy recovery.

The Cardiff Branch M.I.A. have spent some very interesting evenings in carrying out the summer programme. Recent activities consisted of attending the stage play, *Annie Get Your Gun* and boating on Roath Lake.

Saints in Cardiff have decided that one can compare lady missionaries to

buses — always pulling in and out. We've said farewell to Sister Booth, hello and goodbye to Sister Peel, and now it's hello to Sister Bullock, and all in a few weeks. The landlady says, "I hope this one gets the savour out of her trunk."

Pontypool recently spent a fine evening in the home of Sister Beatrice Forwards at a fireside meeting. Sister Lillian Morgan gave a very outstanding book review of *The Robe*, creating such interest in it that now the members are reading the book for themselves.

At Merthyr Tydfil the summer programme for M.I.A. is in full swing with a badminton court being kept busy. The branch is divided into two teams the Greens and the Golds. Each team receives points for winning a game, and when the tournament is completed, a dinner will be given to the victorious team. This M.I.A. recently elected Jack Griffiths as president, replacing Emlyn Davies who is now district M.I.A. president.

A fine sacrament service was held in Bridgend on July 9th with a large congregation in attendance. Elder Hancock spoke on missing scripture and Elder Howard spoke on the Youth Programme in M.I.A.

Personals

BAPTISMS

LEEDS DISTRICT

June 24th

Pauline Whithead

Gladys Garside of Huddersfield

William R. Kirk of Bradford

MANCHESTER DISTRICT

June 9th

Florence S. Jackson of Rochdale

Beatrice Dyson of Rochdale

June 30th

Virginia Smith

Joan Jarvis

NOTTINGHAM DISTRICT

Benjamin C. George of Ilkeston

Joan Marshall George of Ilkeston

SHEFFIELD DISTRICT

July 6th

Sandra Hall of Barnsley

Jean Harper of Barnsley

Joyce Harper of Barnsley

Baptised by

Elder K. S. Hawkins

Elder D. H. Simister

Elder S. Robertshaw

Confirmed by

Elder E. L. Harmon

Elder E. Evans

Newsome Kirk

Elder D. S. Stewart

Elder D. S. Stewart

Elder R. F. Clyde

Elder R. F. Clyde

Elder B. D. Gardner

Elder R. L. Marcuson

Percy Glassey

A. Woodruff

Elder E. S. Jones

Elder E. S. Jones

Elder I. L. Carbine

Elder I. L. Carbine

Elder S. C. Schofield

Elder S. C. Schofield

Elder S. C. Schofield

Elder V. L. Jensen

Elder C. Pierson

Elder G. O. Condie

NORWICH DISTRICT

June 6th

Iris M. Blowers of Ipswich
Mary A. Mitchell of Ipswich

June 18th

Sylvia L. Turner of Ipswich
Sylvia D. Barnes of Ipswich
Violet Carter of Ipswich
Eileen L. Jones of Norwich
Glynn Jones of Norwich
Allan Jones of Norwich

July 9th

Douglas A. Watling of Colchester
Maisie A. Watling of Colchester
Brian A. F. Watling of Colchester

July 15th

Francis G. Hurren of Ipswich
Mary M. J. Barnes of Ipswich
Mabel C. Aldis of Norwich

Baptised by	Confirmed by
Elder J. C. Bennett	Elder G. W. Anderson
Elder O. W. Thornock	Elder R. A. Hague

Elder J. C. Bennett	Elder G. W. Anderson
Elder G. W. Anderson	Elder J. C. Bennett
Elder G. W. Anderson	Elder J. C. Bennett
Elder V. E. Jackson	Tom Watts
Elder V. E. Jackson	Elder W. Palfreyman
Elder V. E. Jackson	Elder F. L. Barfuss

Elder D. R. Kirkham	Elder R. N. Ord
Elder D. R. Kirkham	Elder W. Palfreyman
Elder D. R. Kirkham	Elder V. E. Jackson

Elder R. A. Hague	Elder O. W. Thornock
Elder O. W. Thornock	Elder R. A. Hague
Elder M. Snow	Elder C. R. Oniones

BLESSINGS

Name	Date 1950	By Whom
Pamela Hill of Eastwood	May 23rd	Mr. Sydney G. Hill
Josephine Carol O'Connell of Bury	May 21st	Elder Roland J. Beck
Earl Stewart Nutt of Bury	May 21st	Elder Denzil S. Stewart
Gordon Frank Nutt of Bury	May 21st	Elder Roland J. Beck
James Arthur Rush of Notts.	June 18th	Elder J. K. Seastrand
Christine Rush of Notts.	June 18th	Elder R. C. Roberts
Sylvia Mary Kendle of Notts.	June 18th	Elder K. L. Noall
Rosalind Elenor Mansfield of Notts.	June 18th	Elder K. L. Noall
Carole Jill Mansfield of Notts.	June 18th	Elder J. K. Seastrand
Valerie Ann Porter of Notts.	June 18th	Elder Doral Thacker
Susan Margaret Porter of Notts.	June 18th	Elder Ronald J. Allan
Terrance Oxspring Gill of Barnsley	July 9th	Elder Vernon Y. Jensen
Jennifer Ann Gillings of St. Albans	July 2nd	E. G. Osborn

EMIGRATION

MOORE. — Mr. Lawrence Moore of Dewsbury Branch emigrated to Australia on June 28th.

ENGAGEMENTS & MARRIAGES

FIRTH-KIRK.—The engagement was announced on June 20th of Miss Irene Firth and Mr. William R. Kirk, both of the Bradford Branch.

BAMFORD-WOODHEAD.—Rochdale Branch is proud to announce the engagement of Dorothy Bamford to Herbert Woodhead.

O'CONNELL-WILLIAMS.—A beautiful marriage service was held at the Rochdale Chapel on June 17th when Ann O'Connell and Leonard Williams were united by President Sylvester H. Dale. We all wish them much happiness and success together.

McCLUSKY-WARREN.—Mr. Leonard Warren and Miss Elizabeth McClusky of the Airdrie Branch were married July 14th by District President Timmons. The service took place in the home of the bride.

MOSELEY-SCHOFIELD. — The engagement was announced on July 8th, 1950, of Miss Kathleen Moseley and Mr. John Schofield of the Castleford Branch, Leeds District.

DEATHS

CLARKE. — Sister Lillian Evelyn Jones Clark of Darlington passed away Saturday, June 24th.

HILL.—James Thomas Hill, husband of Cordelia Hill and father of James and Madeline Hill of the South London Branch died on July 14th, 1950, in London. He was interred July 19th at

the Battersea Cemetery in Morden.

PARKER. — On June 4th, 1950, the death occurred of Mrs. Charlotte Parker at the age of 88. She was the oldest member of the Leicester Branch. Funeral services were conducted by Elders Kenneth L. Noall and Thomas Young.

WELCH. — On June 4th, 1950, the death occurred also of Mr. Josiah Welch, a friend of the Leicester Branch. The funeral service was also conducted by Elders Noall and Young.

THE MINDS OF MEN

—continued from page 227

kind of commercial recreation or entertainment where someone leads or directs our thinking. We are even induced to visit these places because of propaganda which reaches our ears via wireless and our eyes via the press.

Even our children when they are too young to be permitted to go out alone in the evenings, can sit at home, turn a dial, and have all of the worries of the world, the vices as well as the good things brought vicariously to them by television.

We are told we can purchase security in every form. We develop a feeling of self-reliance and an attitude of self-sufficiency. We find growing within us an air of sophistication which is not conducive to supplication. Pride replaces humility. We are led around by the tinsel of artificiality and commercialization. If the trend continues, we will soon develop a generation of puppets who can be manoeuvred this way and that with ease by a few propagandists striving to control the minds of men.

Well, what are we going to do about the situation? One thing is apparent. The problem is no longer one for educators alone. It is one for society. After all, the time spent by the pupil in the school room is but a small part of the day and but a fraction of the year. It is probably the influences on the child outside of school hours that are our biggest concern. The battle

for the minds of men seems to become more intense as the day progresses into night.

I am sure the schools and universities will do their part. They can and should do everything within their powers to develop within their students the methodologies of independent and objective thinking, a type of teaching stressed by the founders of the University of Utah. It is possible that this will provide the best insulation against the propaganda of pressure groups. Perhaps the schools can help improve the quality of the commercial entertainment to which youth is exposed, but in this we need the co-operation of all parents, civic, and religious organizations. We will continue to be bombarded with whatever we demand and whatever we are willing to tolerate. When the young people leave the schoolroom, they must be exposed to more elevating and stimulating programmes of development than that offered through regular commercial channels at the present time.

The churches must assume more leadership in this battle for the minds of men. They cannot confine their activities to Sunday services alone. They must reach out into the home, into business and the factory, to help the schools in their efforts to provide wholesome entertainment and developmental activities for youth.

The churches and the schools together can succeed in winning this battle for the minds of men.

Jehovah—God of Heaven and Earth

—continued from page 223

Abraham, Isaac, and Jacob by the name of Lord God Almighty (the Eternal Father), but by His own name, Jehovah, was He not known unto them. (19) Once more we see the Son about His Father's business. The executive transaction of this business was done at this time, as it was also when He came on the earth, in His Father's name. (20)

Isaiah solemnly affirms that Jehovah "is become my salvation." (21) Peter gives us the key to His becoming "our salvation" when in the presence of the priests and elders of the Jews he declares that through the name of "Jesus Christ of Nazareth" alone salvation cometh. (22)

The Nazarene Himself also declared His identity to the unbelieving Jews: "Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." (23) This startling reply so infuriated the Jews

that their immediate action was to cast stones at Him with intent to kill. His bold announcement "I am" identified Him as the God of Moses, who announced Himself to the children of Israel as "I AM THAT I AM," (24) or Jehovah. (**I Am** and **Jehovah** both have essentially the same meaning as the **self-existent one** or the **Eternal**.)

It is to be hoped that the Holy Spirit which bears witness of the Father and the Son, may confirm these truths to the understanding of all, that we may all be **one** in Him to whom is given all power. May we also, under Christ, be about our Father's business in helping prepare the earth for the coming of Jehovah—God of heaven and earth.

(1) Luke 2: 35; (2) John 17: 5; (3) John 17: 24; (4) John 12: 28; (5) Matt. 28: 18; (6) 2 Peter 3; (7) 1 Cor. 15: 24; (8) 1 Cor. 15: 25; (9) John 1: 1; (10) Heb. 1: 2, 8-10; Col. 1: 16-19; Eph. 3: 9; Heb. 2: 10; 1 Cor. 8: 6; (11) Isaiah 45: 18; (12) I Cor. 10: 4, 9; (13) Deut. 32: 4, 15, 18, 30; (14) Acts 7: 45; (15) Heb. 11: 26; (16) Matt. 22: 43-45; (17) Matt. 23: 34-35; (18) Matt. 23: 37; (19) Exo. 6: 3; (20) John 5: 43, 12: 28, 10: 25; (21) Isaiah 12: 2; (22) Acts 4: 10-12; (23) John 8: 56-58; (24) Exo. 3: 13-14.

WORLD CHURCH NEWS

—continued from page 242

MORMON FEATURED IN "POST" ARTICLE.—Complimentary nationwide publicity was given to President J. Willard Marriott of the Washington Stake this week in the current issue of the **Saturday Evening Post** in an article entitled "Good Mormons Don't Go Broke."

Written by Greer Williams, the long feature article is subheaded, "He started with a rootbeer stand and some kind words for the customer. Today, J. Willard Marriott—known to the help as 'Big Tamale'—runs a \$10,000,000 restaurant chain, serves as high priest of his Church besides."

UNINTAH CHIEF URGES TRIBE TO HEED ELDERS.

—Whiterocks, Utah. —Speaking in his native tongue to his people at the recent Indian Mission Conference at Whiterocks, Andrew Frank, chief of the Unintah Band, Ute tribe, urged his people to pay heed to the teachings of the Mormon missionaries.

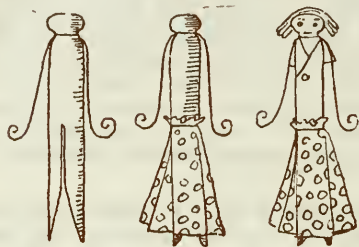
Although not a member of the Church, the 72-year-old leader and spokesman is very friendly to Church members and is a great help in reaching the Indian people. His word is considered "law" to his tribesmen, and when he spoke to the congregation of over 200, the great majority being investigators, it was his own desire to do so.

THE CHILDREN'S PAGE

—continued from page 238

to make, and you can dress them so you will have a whole family.

You will need the following items: as many clothespins as you want to make dolls, enough scraps from the scrap-bag to make their clothes, some pipe-cleaning wire, crayons, scissors, and a needle and some thread.



Take one clothespeg and one pipe-cleaning wire. Wrap the wire around the neck, and take the two ends and let them down for arms. Now curl the very tips to make some little hands.

Decide what colour you would like to have the skirt and then take your

piece of material and cut a long straight piece. Gather the top edge and hem the bottom. Wrap the skirt and sew it in place around the clothespin body.

Take your other scraps and find the piece you would like to have the blouse made from. Cut some small pieces and gather them and sew in place over the wire arms.

Now make a little shawl by cutting a triangle-shaped piece of material and wrap it around the little doll. Tack the ends in place.

Cut out a circle for the hat and gather it in a circle a little way from the edge. Place the hat on the doll. Now her face will be framed with a ruffle.

Now you can make the face. Be sure to use even strokes with your crayons or paints and put a nice smile on each doll you make.

You are through now, and have something very nice to show for your efforts. The dolls will be fun to play with. You might even dramatise some of your favourite stories with them.

Answers to Animal jingle:

Giraffe, kangaroo, monkey, rabbit, lamb, mouse whale.

Answers to two-faced words:

1, march; 2, orange; 3, bank; 4, bark; 5, tongue; 6, corn; 7, duck; 8, grit.

A HOUSE?—OR A HOME?

—continued from page 236

Meal-time should be fun-time in any home, yet the good mother will not lose sight of the ultimate goals to be attained through healthy eating habits

and the marvellous promise that has been given to us if we choose to keep the Lord's health law. What greater joy can we have in this life than a clear mind, open to learn the truths of the Gospel, and a clean, healthy body?

SUCCESS is built on small margins. The fastest runner in the world isn't more than five percent faster than scores of ordinary runners. The difference between a great race horse and a good race horse is only a few seconds. No man can be successful for more than a minute in which he completes a successful job; and the minute the applause dies down, the world says, "Let's see you do it again—and better."

Counsel from our Leaders

(Excerpts from the talks given by some of the General Authorities of the Church at the 51st Annual M.I.A. June Conference held in Salt Lake City this year.)

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What a wonderful blessing it is to be a member of the Church of Jesus Christ of Latter-day Saints! We are just a little handful of people compared to all the world, but through the blessings of our Heavenly Father we have been offered an understanding of the purpose of life. We have been taught how to deport ourselves so that our lives here will be happy, and then when our labours are complete on earth we will receive an inheritance in the Celestial Kingdom in the companionship of those we love—the best men and women that have lived upon the earth.

—President George Albert Smith

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What does it mean to be a missionary? The greatest responsibility of a missionary is that he is a representative. Every member of the M.I.A. is a representative. You're representing your family, and there's no greater responsibility for a son than for him to bring honour to the name of his parents. And he never grows too old to shirk that responsibility or shift it.

Every member of the M.I.A. represents this organisation, whether he's president, superintendent, or class teacher. His words and acts reflect credit or discredit upon us all. Furthermore, he represents the Church of Jesus Christ, and that's a great responsibility. No matter where you go, whatever your profession, whatever your vocation, you carry that responsibility. The Church trusts you. Keep that which has been given to you as a trust. And remember that to be trusted is a greater compliment than to be loved.

—President David O. McKay

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Without the Spirit of our Heavenly Father this work cannot succeed, no matter how adequately you may feel trained in the mechanics of it. I hope we will not become so completely involved in the mechanics that we overlook the spirit of this great M.I.A. programme. The objectives, the purpose, the end that we seek, all of our organisations, all of our mechanics are but a means to an end. The end is the planting in the hearts of the youth of Zion a testimony of this great work—a love for all that's good and true and sweet and beautiful.—Elder Ezra Taft Benson

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I know of no engagement nor work that is simpler than to engage in personal contacts with our brothers and sisters. It is a deed which all of us are capable of doing, and it is the simple contacts of life, the simple bearing of testimonies, the affection that we may show through personal contact that touches the lives of others that cause them to see good in us, and to thus wonder where the source of that good is.—Elder Henry D. Moyle.

LET'S

By CHARLES L. WELLING

LET'S rise that we may know the joy
Of living when the day is young—
That we may pick the choicest fruit
Which on the Tree of Life is hung.

LET'S walk that we may not regret
The steps we take along the way,
That we may show to those we meet
A profit gained from every day.

LET'S learn, and as we learn let's give,
So others in their lives may know
That from our light they saw a beam
Which helped them in the right to go.

LET'S speak, and let the words we use
Show that they result from thought,
That we may know the source whereby
The prophets spoke and wisdom wrought.

LET'S smile, though as we travel on
It may at times seem hard to do,
That others as they bear their load
May practice what they learned from you.

LET'S judge not—as to right and wrong—
The things that people do and say,
That we may never have to face
Those debts that money cannot pay.

LET'S try to work and laugh and live
So when our life, like day, is done,
That we may say without regret,
“A fight well fought; a race well run.”